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ABSTRACT

Esperanto can remove the language problem from tourism and bring major moral, economic, and practical advantages for all of humankind. Officials of national and local tourism organizations and companies should encourage its application in various ways, for example, by using it for: publication of publicity materials destined for use abroad; public information-giving in international railway stations, airports, and bus stations; street signs and international timetables; relations among tourism personnel and travelers; training of tourism personnel and tourism education in postsecondary institutions; and tourism magazines and other publications. (MSE)

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THE LANGUAGE PROBLEM IN TOURISM

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Esperanto Documents 34 A

Rotterdam 1985

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The series replaces those documents of the Centre for Research and Documentation on the Language Problem which dealt with the Esperanto movement.

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THE LANGUAGE PROBLEM IN TOURISM

1. THE WORLD LANGUAGE PROBLEM IN GENERAL

Successful relations within and between societies depend on mutual understanding and effective communication. Understanding requires not only a desire to understand but also a capability to communicate. Language is the essence of communication, and therefore mutual understanding is firmly rooted in the use of language as a means of communication.

From the moment when, in some prehistoric and mythical time, two people speaking different languages met, there has existed a language problem. Various solutions have been tried, almost all of them based on the obligatory use of the language of the more powerful group. Such onesided efforts have not solved the problem, but have resulted in significant social, economic, political and cultural discrimination against those whose languages are suppressed in this fashion.

Today, the English language occupies a particularly strong position as the means of communication most frequently advanced for international contacts. English is not in itself the best means for this purpose. As the American professor Sidney Culbert has explained, English is extremely complicated, with a difficult linguistic structure and a seemingly endless stock of commonly used idiomatic expressions learnable reasonably well only after years of study but necessary for the effective use of the language for anything beyond the simplest social situations. Learning the written form of English adds another heavy burden, since the relationship between sounds and letters in English is among the most arbitrary of all written languages. Even well educated native speakers of English must consume an immoderate amount of time leafing through dictionaries to

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discover the right way of spelling a word — a procedure almost unknown by the users of most other languages.

Although English first achieved its impressive prestige through its role as a colonial language in a British Empire which extended across a quarter of the globe, since the disintegration of that empire the position of English has remained strong because of the great economic and political strength of the United States.

During the last decade, however, the relative importance of English has been reduced considerably. There are many reasons why this should be so. The compulsory use of a foreign (some would even call it colonial) language like English has been resisted in some measure in many countries for political, social and economic reasons. Many former colonial countries have undertaken the modernization of their native languages as languages of government and have turned away from European languages. A similar noticeable change has taken place in recent years among writers in the Third World, particularly in Africa and India. This change is, of course, not limited to English: similar resistance is also manifesting itself against other European languages.

An even greater social problem derives from the fact that the use of a difficult national language as the required instrument of communication leads to the creation of an elite. The current direction of social progress is moving towards egalitarian social relations and away from elitism. Many people, for any of a number of reasons, have only limited capabilities and opportunities for learning difficult foreign languages. These people, who might otherwise be fully qualified and suitable participants in international communication, are effectively excluded from communication within the group.

Despite an army of translators and interpreters, despite improvements in technology, and despite the huge sums spent each year for translation and interpretation, the problem itself has never been solved. Solutions such as translation and interpretation are only partial solutions: they are effective only to a very limited extent and only temporarily. The fact remains that even heads of state are incapable of dealing with one another in direct personal contact. Such interpersonal relations are frequently lacking in international congresses and conferences. Outstanding intellectuals and eminent scientists often find themselves in embarrassingly laughable situations

when they try to operate effectively in a foreign-language setting. Misunderstandings abound at every level because of language difficulties.

Of course, the choice of a language for common international use has an important economic aspect. Learning a language necessitates an investment of time and money directly proportional to the complexity and difficulty of the language learned. If the investment of time and money is too small, the resulting low-level capability in the use of the language results in a proportionally greater possibility of expensive misunderstandings and mistakes; and the cost of language learning up to an acceptable level is directly proportional to the difficulty of the chosen language. Compulsory common use of a difficult national language is, all things considered, wasteful; and today's global economy can hardly allow such conscious wastes of resources without placing an intolerable burden on many nations and groups.

The problem also has its psychological dimension. When a member of a given language group is obliged to use the language of another group, the native speaker of the language in question has an evident advantage over the outsider, who must struggle to communicate effectively through a foreign, and often extremely complicated, language. There can be no meeting of the minds in a spirit of equality under such conditions without great efforts on both sides, including that of the native speaker. The temptation to exploit such situations is huge.

Everyone experiences some difficulty when speaking and writing in a foreign language. The more educated the person in question, the more linguistically conscious that person is. An educated person is well aware that when one expresses oneself in a foreign language, there is a constant risk not only of saying something that does not express one's thoughts, but also of making the kinds of errors that cause so much amusement that the ideas themselves are lost. Even an awareness of these possibilities produces a feeling of inferiority. This in turn increases the embarrassment and causes the speaker to make other, quite superfluous, mistakes that would not happen if the speaker were not so conscious of the possibility of error. It often happens that someone who has something important to say

nonetheless remains silent because of insufficient knowledge of the language used.

One needs only observe the speeches at an international conference to note that the speeches of those delegates whose native languages are official conference languages tend to last longer and to be more convincing than those of delegates whose native languages are not so privileged. Not only does this lower the international level of conference debate, but it also gives unjust weight to the opinions of those who have completely mastered the conference language in question.

These, then, are simply a few of the more important dimensions of the world language problem in general. The purpose of the present document is to stimulate thought and discussion among those most involved in the important international enterprise of world tourism — thought and discussion about the language problem that afflicts world tourism and about how it might be solved.

2. LANGUAGE AND TOURISM

The Evolution and Dimensions of Modern Tourism

For centuries, travel to a foreign country was the privilege of the elites: diplomats, churchmen, merchants and explorers.

This closed character of international travel was broken towards the end of the 19th century, when larger sections of the population began to travel. It has completely disappeared in today's world, in which the development of modern means of transport, along with rapid improvement in the conditions of social, cultural and economic life, have created the modern phenomenon of mass tourism, which in turn is continuing to expand at an ever increasing rate.

In 1982, some three hundred million people crossed the borders of their countries to travel abroad. To understand the significance of such a figure, it is enough to note that it is the equivalent of the entire population of western Europe and larger than the population of the United States or the Soviet Union. Such statistics explain why

tourism has acquired so important a position in international affairs, not only economically, but also socially, culturally and politically.

In fact, international tourist traffic is an expression of the right of unimpeded travel across international borders — a right that occupies an important place in the Universal Declaration of Human Rights and in the laws of many countries.

The Non-Material Value of International Tourism, According to the Manila Declaration

The moral values of international tourism are made abundantly clear in the Declaration on World Tourism (Manila, 1980), which was unanimously approved by 107 states.

The Declaration acknowledges the role of international tourism „in promoting the reduction of international tension and in developing international cooperation," and defines tourism as an element in the growth of the individual and „a positive and ever-present factor in promoting mutual knowledge and understanding and as a basis for reaching a greater level of respect and confidence among all the peoples of the world."

This same Manila document also recognizes that spiritual, cultural and moral concerns should take precedence over technical and material concerns. Specifically, it cites the following functions of international tourism:

a. The total fulfillment of the human being,
b. a constantly increasing contribution to education,
c. equality of destiny of nations,
d. the liberation of man in a spirit of respect for his identity and dignity,
e. the affirmation of the originality of cultures and respect for the moral heritage of peoples.

Language Barriers and Touristic Values

In the current situation, the principles mentioned above seem closer to desirable ends than to living reality. In fact, our ability to carry them out depends on human cooperation. Such cooperation can take place at the level of the individuals affected only if people

can communicate with one another. In turn, international communication and, more precisely, international understanding, can take place only when and where there exists the instrument necessary for its realization, namely a common language.

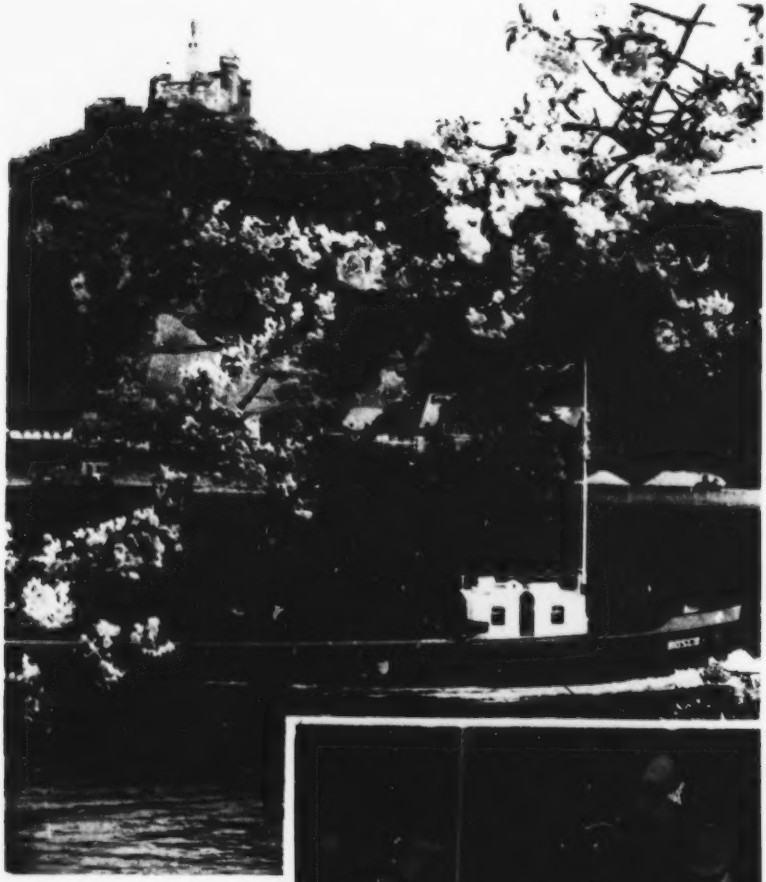
In practice, today's tourists travelling abroad can communicate and reach understanding with the inhabitants of the country they are visiting only when this country is a part of the same language community. This happens, for example, when Britons visit Australia, the United States or New Zealand, when South Americans visit Spain, when Brazilians visit Portugal.

In other cases (and such cases are in the vast majority), the lack of a common language means that tourists remain deaf and mute in the country that they visit and they return home with many of the same national stereotypes and prejudices that they had before they left. Language barriers create a feeling of psychological isolation and constant embarassment, which causes tourists to travel in groups — in what often seems a means of self-defense — to live in isolation from the surrounding population, and to look at its culture only through the eyes of interpreters.

Such procedures effectively negate the moral value of international tourism, whose purpose ought to be to bring the various peoples and cultures of the world together and to contribute to the preservation of peace.

Efforts have been made to break through this wall of language through the dissemination of English, whose idiomatic nature and phonetic difficulty are only partially compensated by its relative grammatical simplicity. Unfortunately, after decades of hope, the results are less than modest: behind the appearance of the universality of English there lies the crude reality that only a thin layer of people, only a language elite, is capable of expressing itself to any great extent in English if English is not already its native language. Even when ordinary people use English, their knowledge of the language normally does not go beyond a primitive and limited facility that may suffice for simple questions on the street, but is unsuitable for normal communication. As a result, such conversations often end at exactly the point at which they should begin.

Furthermore, the language problem creates formidable obstacles not only for communication by the tourists themselves but also in



Tourism means more than just admiring the landscape. It should make a constantly increasing contribution to education, equality among nations and understanding between people.

the work of tourist offices and agencies and in the matter of security.

Let us consider a few aspects of this situation.

a. *World tourist organizations*

The international organizations which deal with political, economic, technical and security questions in international tourism at the national and professional level experience major difficulties because language barriers hinder, first, their internal operations and, second, their mutual collaboration.

This problem is even more serious when it comes to the execution of requests for help or cooperation received by these organizations from member-states in the developing world whose languages are different from the official languages of the organizations.

The situation is as follows:

Field	Organization	Headquarters	Official languages
(intergovernmental)	World Tourism Organization (OMT/WTO)	Madrid	English, French, Spanish, Russian
Air traffic	IATA	Geneva	English, French, Spanish
Railways	UIC	Paris	English, French, German
Highways	IRU	Geneva	English, French
Hotels	AIH	Paris	English, French
Travel Agencies	FUAAV/UFTAA	Brussels	English, French, Spanish

b. *National and local tourism organizations*

National and local tourism organizations inlcude among their tasks the dissemination of information in other countries about their tourist attractions and services. They are also responsible for providing basic information to foreign visitors on arrival. To reach potential tourists in the departure countries, such organizations use

audiovisual material and traditional printed items. Included in these categories are such items as films, slides, audiocassettes, video tapes, posters, brochures, leaflets, etc.

Tourism organizations are currently obliged to produce such material in a large number of national languages, resulting, in turn, in heavy costs and numerous organizational and administrative difficulties. They are confronted with a similar obstacle in providing information to tourists after arrival in the country that they are visiting. For this purpose they must provide information centers, leaflets, maps, guide books and the like, not to mention professional guides and other specialists — all in an appropriate language.

c. *Travel agencies.*

Travel agencies, which have a directly commercial purpose, are very much aware of the difficulties in their way because of the number of languages that they must use to market their services and provide information and assistance to their clients. In addition to this, such organizations (travel agents, airlines, railway companies, bus and ship companies, hotels, restaurants, retail stores, and artistic, cultural, and sport and leisure organizations) are often the most direct victims of the large number of errors, misunderstandings and incidents, which take place on a daily basis and which result from the limited means of communication between the people providing service and the client. Indeed, communication between these two categories often does not take place at all, and the clients even lack the language capability to complain.

d. *Security*

The question of a common language is of such vital importance with respect to the security of the three hundred million tourists traveling abroad each year that sometimes it becomes a matter of life and death. Currently, the situation is as follows:

i) Shipping

– Relations between those in charge of ships and harbour authorities (police; customs; health, weather, administrative and technical services).

Here the relations are for the most part of a routine nature, taking place in codified and simplified English. However, this last is

insufficient if anything takes place that is out of the ordinary, particularly when this event endangers the security of passengers, as in the case of fire, epidemics, criminal activities, etc.

– Relations between crews and international groups of passengers.
The problem becomes more complicated in the case of intercontinental travel or cruises, when it may be necessary to give urgent information or instructions to passengers concerning security in the case of, for example, a major accident or shipwreck. Such instructions might have to do with the use of lifeboats or lifebelts, priorities in the evacuation of passengers, etc. Under such circumstances the captain's instructions are likely to go out over a loudspeaker, which only makes the question of comprehensibility worse. Experience has shown that in the event of a catastrophe of this kind, lack of understanding or misunderstanding of instructions tends to increase the level of panic.

ii) Air Traffic

– Relations between the pilot and the airport officials (technical and weather services, customs, police).
Formal dialogues between pilot and air traffic controllers during delicate take-off and landing procedures take place in a codified form of English. As is well known, this is often phonetically unclear since English is frequently a foreing language for both parties. It may happen, for example, that a Nigerian pilot talks by radio in English with Yugoslav air traffic controllers. A misunderstanding by either party can potentially cost the lives of hundreds of passengers. Unfortunately, such misunderstandings have taken place on more than one occasion.

– Relations between crew and passengers.
Here we are dealing not simply with the ordinary relations between cabin staff and passengers. At the beginning of each flight the use of oxygen masks and inflatable life jackets must be demonstrated. On international flights, such information, vital in the case of an accident, likewise takes place in standardized English or in the national language of the country of the airline concerned. In either case, part or even the majority of the passengers may not understand the information. If an accident does re-

ally take place, the lack of a common language can create chaotic conditions.

iii) Health

Quite apart from the fact that an accident, injury, sudden illness or hijacking may take place during travel itself, the question of the relations between doctor and patient is of equal importance during the stay in the foreign country itself. In fact, rapid and accurate diagnosis followed by rapid and accurate treatment require direct communication between doctor and patient — communication which, in the present state of international linguistic understanding, is all too frequently impossible.

3. ESPERANTO AND TOURISM

Esperanto as a Possible Solution to the Language Problem

As we have already indicated, the current situation is characterized, on the one hand, by rapid growth in international relations accompanied by simultaneous decline in effective levels of understanding, and, on the other hand, by the failure of the most disseminated national language, English, as a means of universal understanding.

This leads us to the conclusion that a language acceptable to all should have the following qualities:

1. It should be neutral and non-partisan, namely free of the political, economic or cultural interests of any given country.
2. It should be more easily learned than ethnic (national) languages, for example it should have a more simple and more regular grammar than English and the advantages of agglutinative languages whose vocabularies are easily expanded with compound words. We should also remember in this connection the importance of phonetic clarity and harmoniousness.
3. It should be adequate to answer all the intellectual and scientific needs of human communication.
4. It should be fully tested and already applied in all fields of international life.

Everyone can readily agree that only Esperanto — a language not artificially constructed on the basis of *a priori* concepts, but planned on the basis of the linguistic characteristics of the Indo-European languages — answers these requirements.

Not only is Esperanto politically neutral and phonetically clear and harmonious, but it is also easy to learn. It lacks the complications and exceptions which make the various ethnic languages virtually intractable for the majority of ordinary learners. In this connection it is useful to remember that researchers have assessed the learnability of Esperanto at a level five times higher than that of English or French. This means that a student of Esperanto who learns that language for one year will know it as well as another student who has learned English or French will know that language after five years of study.

Despite its simplicity, based partly on its agglutinative character, Esperanto is none the less as rich in expression as any other modern language. This is evident from its creative, scientific and technical literature, whose quantity and variety frequently surprise outsiders previously unacquainted with it.

The process of testing Esperanto and its gradual application in all fields of human activity has been going on for almost a century. This period, which is none the less shorter than the period of maturation experienced by other modern languages, has allowed it to reach its present full maturity and has made it ready to play the role of international language.

The Use of Esperanto in Tourism

The use of Esperanto, side by side with other languages, to bring to the attention of potential tourists in other countries the tourist attractions of given locations, began decades ago. In Europe, it is difficult to find a touristically significant region or city that has not yet published, at least once, a leaflet, brochure, poster, guidebook or even film in the International Language. At the national level, almost all national tourist administrations have published such material. At the local level, it is reasonable to estimate that several hundred cities, including all European capitals and vacation centers, have used the services of Esperanto in this way. Furthermore,

In China dozens of tourist leaflets and brochures have been published in Esperanto. In 1986 Peking with its Summer Palace will host the 71st World Esperanto Congress, for an estimated 2000 participants from all parts of the world.

many tourist administrations have also published paid advertisements in Esperanto in the Esperanto press.

The phenomenon is not purely European, since numbers of Pacific countries, such as Japan, Australia and New Zealand, and such other countries as the United States and several Latin American countries, have made use of the language for publicity purposes. Moving from the field of official bodies to that of private entrepreneurs, we might note that as early as the period between the two world wars, the well-known company Wagon-Lits/Cook provided menus in Esperanto to travellers on international expresses in Europe.

The field in which Esperanto has played its most important role is that of transportation. Several airlines, such as SAS and KLM, have published informational and publicity brochures in Esperanto; LOT named one of its airliners after the creator of the International Language, Ludvik Zamenhof. Several national railway companies have also made use of Esperanto in their international timetables. They include the railways of Germany, Belgium, Norway and Italy.

Another category of users, although more sporadically, has been hotel chains, such as Holiday Inn, individual hotels and travel agencies.

The number of tourists who travel abroad using primarily the International Language Esperanto is relatively high. Many of them travel individually and use their visits to other countries to meet friends in the Esperanto movement, to visit local Esperanto organizations, or to lecture in the International Language on their own professional fields or native countries.

Others make use of the services of travel companies specializing in Esperanto travel, such as «Monda Turismo», or travel agents which make use of the language.

One of the main reasons for Esperanto travel is to participate in congresses, meetings and seminars. It has been estimated that some 15,000 people travel abroad each year to some two hundred meetings that take place in Esperanto. The appended list of the major events of this kind that took place throughout the world in 1983 gives some impression of the dimensions of this little known phenomenon.

Since the Second World War, several world congresses of Esperanto, with an average participation of some 2,000 people from 40 countries, have debated the question of the language problem in tourism and drawn the attention of the competent tourism authorities to its solution through Esperanto.

The first such occasion was in Paris in 1950. In 1967 the fifty-second World Congress of Esperanto, taking place in Rotterdam, expressed its support for efforts to abolish tourist visas and to introduce electronically verifiable international identity cards. This congress alerted public opinion about language barriers in information on flight security and about the dangers inherent in that situation. The resolution in question appeared in the official bulletin of the World Tourism Organization. WTO also published in its journal, in 1980, an article advocating the application of Esperanto in tourism — an article based on a report presented to a seminar on tourism in Cyprus.

Also in 1980, the World Congress of Esperanto, taking place in Stockholm, accepted a resolution calling on the World Tourism Organization to encourage the dissemination of the International Language Esperanto.

4. ESPERANTO AND THE WORLD TOURISM ORGANIZATION

Esperanto and the World Tourism Conference (Manila, 1980)

In 1980, the World Tourism Conference took place in Manila with the participation of 107 member-states (25 of which were represented by delegates of ministerial rank) and 91 international governmental and nongovernmental organizations, including the United Nations, Unesco, and others.

In the course of discussions on point 15 of the agenda, having to do with „development of human resources," the question of a common language for world tourism was debated. The conclusions of Commission B, which dealt with this point, were as follows: „The Commission is of the opinion that the flow of exchanges of informa-

tion and of teaching materials, particularly to assist the developing countries, should be strengthened. In this spirit, several delegations have requested that all initiatives whose aim is the use of Esperanto for tourist communication and information and the development of tourism should be encouraged."

A number of delegations supported this idea in the plenary debate that followed. As a result, the final Declaration of the conference — which is a basic document that will inform the direction of world tourism policies probably until the end of the century — included the following conclusion: „The Conference ... urges that efforts be pursued to promote tourism consciousness, in order to facilitate and foster communication between visitors, the residents in the tourist area and tourism personnel, (and) underlines in this respect the importance of knowledge of languages, notably those with a universal vocation, such as Esperanto."

We should pay particular attention to the last part of the proposal, which indicated that knowledge of languages such as Esperanto (which, incidentally, is the only one of its kind in use in the World today) is particularly important „to promote tourism consciousness, in order to facilitate and foster communication between visitors, the residents in the tourist reception area and tourism personnel."

The Principles of the Manila Declaration and Esperanto

As already mentioned, Esperanto is today sufficiently mature to play the role of means of international communication also in tourism. Furthermore, it is the only solution of the language problem in tourism that corresponds to the principles of the Manila Declaration.

Thanks to its easy learnability, it is democratically approachable by people of all levels, not only elites. This in turn corresponds to the concept in Article 2 of the Declaration, which stresses that tourism has moved „from a restricted elitist activity to a wider activity integrated into social and economic life."

The role of Esperanto as a means for the promotion of understanding — a role which lies at the very heart of its existence — contributes to the realization of article 13 of the Declaration, which defines tourism in the following terms: „With respect to international relations and the search for peace, based on justice and national as-

The role of Esperanto in the promotion of understanding is something that lies at the very heart of the existence of the international language.

pirations, tourism stands out as a positive and ever-present factor in promoting mutual knowledge and understanding and as the basis for reaching a greater level of respect and confidence among all the peoples of the world." In fact, the mutual understanding to which this Article refers can come about only through a common spoken and written language learned by all its users under equal conditions — conditions which do not bring about the hegemony of one language over the others. The Declaration itself recognizes that a knowledge of Esperanto should be encouraged, which means that this language does indeed possess the qualities necessary to contribute to the aims indicated in Article 13.

As we have already indicated, the Manila Declaration establishes the principle that in tourism 'spiritual' elements have priority over technical and material elements. We repeat them here because they form the core of the Manila Declaration:

a. The total fulfillment of the human being,
b. a constantly increasing contribution to education,
c. equality of destiny of nations,
d. the liberation of man in a spirit of respect for his identity and dignity,
e. the affirmation of the originality of cultures and respect for the moral heritage of peoples.

It seems evident that today there exists no other means of linguistic communication that can contribute to the above principles better than Esperanto, a second language for all people, with neither national nor political ties. This language alone can free both tourists and tourism personnel from the fetters of language, which are so evident a hindrance to full understanding in tourism. Furthermore, it contributes to the conservation of existing cultures and respects human dignity and equality among the nations.

5. CONCLUSIONS

Because a knowledge of Esperanto, for which the Manila Declaration enters a plea, is capable of removing the language problem from tourism and bringing with it major moral, economic and practical advantages for all of humankind, it is advisable that officials of

national and local tourism organizations and companies encourage its practical application, for example in the following ways:

1. publication in Esperanto of publicity material destined for use abroad, such as leaflets, posters, guidebooks, cassettes and films;
2. use of the International Language for public information in international railway stations, airports and bus stations;
3. use of the International Language for street signs and for international timetables;
4. use of the International Language for relations among all tourism personnel and travellers, and the application of Esperanto to assist in tourist security and the treatment of sick tourists;
5. the launching of courses in the International Language at institutions for the training of tourism personnel and in tourism departments and institutes in higher education;
6. the teaching of Esperanto to tourists by means of tourism magazines, publications and information brochures.

We hope that this document has adequately explained the fact that Esperanto is capable of being far more than a „language with universal appeal." The teaching and use of Esperanto, for the reasons mentioned here, should be emphasized and recommended by the World Tourism Organization, not only for the good of those involved in the tourism industry, but also for everyone served by tourism.

6. APPENDIX

Esperanto Congresses and International Meetings in 1983

The following list, reproduced from the pages of the Esperanto periodical *Heroldo de Esperanto*, offers an overview of Esperanto activities in a given year. The list is undoubtedly incomplete, but most important events are covered. In some instances (e.g. numbers 10 and 11), a single entry covers numerous events.

The most important event of 1983 was the 68th World Congress of Esperanto (number 140), which brought together over 4,800 Esperanto speakers from throughout the world.

1. 26.XII.82-5.I. La Chaux-de-Fonds, Svislando: Esperanto-kurso kaj ski-promenado

2. 27.XII.-2.I. Budapeŝto, Hungario: 12-a Vintra Esperanto-Ferio

3. 27.XII.-2.I. Budapeŝto: INTERKOMPUTO '82

4. 27.XII.-2.I. Toruń, Pollando: Novjara Esperanto-Renkontiĝo

5. 27.XII.-9.I. St. Magdalena, Italio: Vintraj Esperanto-Ferioj (du unusemajnaj)

6. 27.XII.-3.I. Oberwesel, FRGermanio: 26-a Internacia Seminario de GEJ kaj III-a Festivalo por Mezaĝuloj

7. 2-14.I. Armidale, Aŭstralio: Esperanto-somerlernejo

8. 5-9.I. Masterton, Novzelando: 4ß-a N-Z Esperanto-kongreso

9. 3.I.-28.XII. Pisanica, Bulgario: Internaciaj Esperanto-Kursoj

10. 7.I.-23.XII. Istanbulo-Bursa, Turkio: 50 unusemajnaj restadoj por praktiki Esperanton *(Matur Turizm. Inonu n-ro 15/1, Bursa)*

11. 9.I.-25.XII. Bydgoszcz-Toruń: 50 unusemajnaj kursoj en la Internacia Esperanto-Lernejo *(Esperantotur, M. Skłodowskiej-Curie 10, PL-85-094 Bydgoszcz)*

12. 9.I.-25.XII. Komierowo, Pollando: 50 semajnaj feriadoj kun Esperanto-kanto *(adreso kiel sub 11)*

13. 12.I.-13.XI. La Chaux-de-Fonds: Naŭ Esperanto-stagoj sestagaj, por komencantoj *(KCE, pf 771, CH-2301 La Chaux-de-Fonds)*

14. 15-22 kaj 22-29.I. Maria Alm, Aŭstrio: Vintraj Ferioj

15. 16.I.-3.I.84. Cipro: 26 unusemajnaj praktikadoj de Esperanto *(adreso kiel sub 10)*

16. 22-29.I. Bayrisch Eisenstein, FRGermanio: Internaciaj Skisemajnoj

17. 26.I.-26.VIII. La Chaux-de-Fonds: Esperanto-stagoj por progresantoj *(adreso kiel sub 13)*

18. 26-30.I. Ipora, Brazilo: 5-a Brazila Junulara Esperanto-Kongreso

19. 28-30.I. Zagrebo, Jugoslavio: Internacia Pedagogia Seminario

20. 5-6.II. Lucerno, Svislando: Semajnfino de Literatura Foiro

21. 11-13.II. Dover, Britio: 3-a Internacia Karnavala Renkontiĝo

22. 11-13.II. Herzberg/Harz, FRGermanio: Semajnfinaj Esperanto-kursoj

23. 12-19 kaj 19-26.II. Werfenweng, Aŭstrio: Esperanto-skisemajnoj

24. 20-26.II. Loveno, Belgio: Semajno de Internacia Amikeco

25. 25-27.II. Driebergen, Nederlando: Komuna Nederlanda Esperanto-Kongreso

26. 25-27.II. Pécs, Hungario: Semajno de Internacia Amikeco

27. 25-27.II. Langen, FRGermanio: Semajnfinaj Seminarioj

28. 26-27.II. Kuusankoski, Finnlando: Jarkunveno de Esperanto-Asocio de Finnlando kaj Vintraj Tagoj

29. 11-13.III. Leipzig, DR Germanio: Foiraj Esperanto-Tagoj

30. 12-13.III. Graz, Aŭstrio: Semajnfino de LF

31. 13.III.-9.XII. Pollando-Hungario: Internacia Buslinio "Esperanto" *(adreso kiel sub 11)*

32. 18-20.III. Osijek, Jugoslavio: Unua Internacia Memorkunveno "Ivan Flanjak"

33. 18-20.III. Swanwick, Britio: Jarkonferenco de SATEB

34. 18-20.III. Kopenhago, Danlando: Komuna Kongreso de ĉiuj danaj esperantistoj: 75 jaroj de Esperanto en Danlando

35. 18-20.III. Bar-le-Duc, Francio: Junulara semajnfino

36. 18-27.III. Budapeŝto: Internacia Renkontiĝo de Esperanto-Teatroj

37. 25-27.III. Santa Barbara, Usono: Tutkalifornia Esperanto-Kongreso

38. 25-27.III. Valtice, Ĉeĥoslovakio: Renkontiĝo de Esperanto-kolektantoj

39. 31.III.-3.IV. Neuquen: 43-a Argentina Esperanto-Kongreso

40. 31.III.-21.VI. Italio-Pollando: ses 12-tagaj karuselvojaĝoj *(Suno kaj Maro, via Wittgens 5, I-20123 Milano)*

41. 31.III.-4.IV. Kazanlak, Bulgario: Festo de la Esperanto-poezio

42. 1-4.IV. Ĝenevo, Svislando: 3-a Internacia Literatura Forumo *(LF, CP 3, CH-1211 Genève 8)*

43. 1-4.IV. La Chaux-de-Fonds: Paska Semajnfino *(adreso kiel sub 13)*

44. 1-4.IV. Esperanto-oazo, Gandia, Hispanio: 7-a HEJS-tendaro *(HEJS, Atocha 98.4°, Madrid 12)*

45. 1-4.IV. Domaso, Italio: 7-a Internacia Junulara Festivalo de IEJ *(IEJ, CP 210, I-56100 Pisa)*

46. 1-5.IV. Romans, Francio: 75-a Kongreso de Unuiĝo Franca de Esperanto *(Farre, 4 rue A. Nobel, F-26100 Romans)*

47. 1-5.IV. Manchester: 67-a Brita Esperanto-Kongreso *(BEA, 140 Holland Park Ave., London W11 4UF)*

48. 2-4.IV. St. Brieuc, Francio: 38-a SAT-Amikara Kongreso

49. 2-4.IV. Kaposvár, Hungario: Junulara Esperanto-Renkontiĝo

50. 3-9.IV. Grésillon, Francio: Internacia Renkontiĝo de Infanoj *(Grésillon, F-49150 Baugé)*

51. 5-12.IV. Lourdes, Francio: Internacia Esperanto-Pilgrimado *(FKEA, BP 54, F-49150 Baugé)*

52. 9-12.IV. Varsovio, Pollando: 10-a Studenta Interlingvistika Seminario

53. 11-12.IV. Ikeda (Osaka) Japanio: 31-a Kongreso de Esperantistoj en Kansajo

54. 11.IV.-29.X. Slavonio kaj Baranya, Jugoslavio: 30 unusemajnaj Esperanto-aranĝoj *(Z. Pehar, Opatijska 41, YU-54000 Osijek)*

55. 15-17.IV. Pfaffenhofen, FRGermanio: Printempa Bavara Esperanto-Renktoniĝo *(BEL, Seitzstr. 14, D-8900 Augsburg)*

56. 16-23.IV. Bergen aan Zee, Nederlando: Printempa feriosemajno de TANEF *(M. Beijne, Vijf Meilaan 131, 2321 RK Leiden)*

57. 21-24.IV. Jablonec, Ĉeĥoslovakio: Kilometroj de Paco-Amikeco *(Rekrea, Parizska 28, 116 09 Praha 1)*

58. 22-24.IV. Luksemburgo: Luksemburga Kultura Semajnfino kaj kongreso de Orientfranca Esperanto-Federacio *(C. Nourmont, 3 rue Kleppchen, L-5682 Dalheim)*

59. 22-24.IV. Sando, FRGermanio: 2-a Pajleja Semajnfino *(W. Hinrichs, Stanstr. 14, D-2945 Neustadtgodens)*

60. 22-24.IV. Langen: Semajnfina Seminario *(M. Fuhrer, Am Stadtpfad 11, D-6236 Eschborn)*

61. 22-24.IV. Troyes, Francio: Kultura Semajnfino de LF *(S. Bourot, 15B rue Morel-Payen, F-10000 Troyes)*

62. 29.IV.-1.V. Grüssau/Bad Wimpfen, FRGermanio: Semajnfino kun biblio *(B. Erichkorn, Kolpingstr. 8, D-7790 Meskirch)*

63. 30.IV.-2.V. Folkestone, Britio: Markola Esperanto-Kongreso *(F. Randell, 5 Wilmington Gdns., Folkestone, CT19 5AX)*

64. 30.IV.-2.V. Brčko, Jugoslavio: 9-a Unusemajna Junulara Esperanto-Renkontiĝo *(V. Pelagića 8/I, YU-71000 Sarajevo)*

65. 1-14.V. Inowrocław, Pollando: Sanga Esperanto-Feriado *(adreso kiel sub 11)*

66. 3.V.-29.VI., 1.IX-29.X. Varno, Bulgario: dusemajnaj Esperanto-Feriadoj *(IEK, pk 791,*

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87. 6-8.V. Zebegény, Hungario: Zamenhof-Internacia Pacmarŝo *(HEA, Pf. 153, H-1443 Budapest)*

88. 12-15.V. Nieuwpoort, Belgio: Seminario pri Nova Biologia Nomenklaturo *(N.B.N., Herlendreef 12, B-2180 Kalmthout)*

89. 12-15.V. Ruinen, Nederlando: Unua Ĉielira Renkontiĝo *(NEJ, Baljelaan 16, 3521 GR Utrecht)*

70. 13-15.V. Herzberg/Harz: Semajnfina Esperanto-kurso[j] *(P. Zilvar, Grubenhagenstr. 8, D-3420 Herzberg/Harz)*

71. 13.V.-1.XI. Belgio-Pollando: Karusel-vojaĝo[j] *(M.T. Montoyerstr. 37, b. 24, B-1040 Bruselo)*

72. 14-15.V. Torino, Italio: Kultura Semajnfino de LF *(adreso kiel sub 42)*

73. 14-16.V. Helsinki: Finnlando *(kiel sub 42)*

74. 14-15.V. Gimo (apud Uppsala), Svedio: Jarkunveno de Sveda Laborista Esperanto-Asocio *(Y.Nilsson, Kappland, S-74100 Knivsta)*

75. 14-28.V. Wenecja, Pollando; Printempa Esperanto-Feriado *(adreso kiel sub 11)*

76. 19-23.V. La Chaux-de-Fonds: Festo kaj Inaŭguro de la Irla Gasleju Privat *(adreso kiel sub 13)*

77. 19-29.V. Velingrad, Bulgario: Internacia Esperanto-Seminario kaj Ferio *(M. Colev, BG-4600 Velingrad)*

78. 20-23.V. Bad Säckingen, FRGermanio: 61-a Germana Esperanto-Kongreso *(R. Reuchlin, 76/18, D-6800 Mannheim)*

79. 20-27.V. Vinkovci, Jugoslavio: Renkontiĝo de juneco *(adreso kiel sub 54)*

80. 20.V.-7.VI. Britio-Pollando: Buskaravano de la Paco *(E-ferio-asocio, Downham Reach, Nacton, Ipswich)*

81. 21-22.V. Katalunio, Hispanio: Kultura Semajnfino de LF *(adreso kiel sub 42)*

82. 21-28.V. Mielno, Pollando: Ĉebalta Esperanto-Printempo *(adreso kiel sub 11)*

83. 26-30.V. Toruń: III-a Internacia Renkontiĝo de Popolaj Orkestroj *(Muzeum Etnograficzne, Wały Sikorskiego 19, PL 87-100 Toruń)*

84. 27-29.V. Biggar, Skotlando: 78-a Skota Esperanto-Kongreso *(A. Eyre, 17 Kelvin Gdns, Hamilton ML3 9NR)*

85. 27-29.V. Homburg (Saarlando), FRGermanio: 21-a Kultura Semajnfino *(SEL, Schulstr. 30, D-6601 Scheidt)*

86. 28.V.-1.VI. Vraca, Bulgario: Recitalo de poezio de Botev *(adreso kiel sub 66)*

87. 28.V.-5.VI. Toruń-Bydgoszcz: Internacia Folklora Esperanto-Festivalo, 1-5.V. VIII-a[j] Tago[j] de Bydgoszcz *(adreso kiel sub 11)*

88. 2-5.VI. Karlovo, Bulgario: Internacia Scienca Esperanto-Seminario *(B. Leonov, pk 44, Karlovo)*

89. 5-10.VI. Karlovo: Internacia Esperanto-Feriado *(adreso supre)*

90. 4-10.VI. Ostendo, Belgio: 35-a Internacia Fervojista Esperanto-Kongreso *(BEFA, Chem. de Pins 4, B-1180 Bruselo)*

91. 11-18.VI. La Chaux-de-Fonds: Kvakera Esperanto-renkontiĝo *(M. Davies, 69 Twemlow Parade, Morecambe, LA3 2AL, Brit.)*

92. 13.VI.-3.X. Omiš-Mali Rat, Jugoslavio: Ok dusemajnaj Esperanta kampado[j] ĉe Adriatiko *(adreso kiel sub 54)*

93. 16.VI.-27.VII. Pollando-Jugoslavio: Internacia Buslinio Esperanto, 5 vojaĝo[j] *(adreso kiel sub 11)*

94. 17-19.VI. Drammen, Norvegio: 48-a Norvega Esperanto-Kongreso *(NEL, Olaf Schousvei 18, Oslo 5)*

95. 19.VI.-28.VIII. Wenecja: Dek semajnaj feriado[j] *(adreso kiel sub 11)*

96. 19.VI.-28.VIII. Mrzeżyno, Pollando: Dek semajnaj Esperanto-feriado[j] ĉe la maro *(adreso kiel sub 11)*

97. 19-28.VI. Istanbulo-Bursa: Internacia Kurfarta Konkurso *(adreso kiel sub 10)*

98. 20-27.VI. Pakrac, Jugoslavio: Esperanto-lernejo en naturo *(adreso kiel sub 54)*

99. 20.VI.-27.VIII. Bydgoszcz: Esperanto-kurso[j] kun veloboato (dek 6-tagaj, *adreso kiel sub 11)*

100. 22-26.VII. Peterboro: 25-a Kanada Kongreso de Esperanto *(R. Eichholz, Bailieboro, Ont. K0L 1B0)*

101. 24-28.VI. Karlovy Vary, Ĉeĥoslovakio: 6-a Internacia Renkontiĝo de Ercmontaraj Esperantistoj *(J. Klement, Kpt. Nálepky 7, CS-36004 Karlovy Vary)*

102. 25.VI.-2.VII. Cannes, Francio: *Internacia Esperanto-Semajno (R. Llorens, Les Hortensias 2, Dom des Fleurs, 121 bis Bd. Napoleon III, F-66200 Nice)*

103. 26.VI.-1.VII. Paimio, Finnlando: Esperanto-semajno *(E-soc. Kivijenkatula, SF-20760 Piispanristi)*

104. 27.VI.-23.VII. Bjalistoko, Pollando: IV Internacia Junulara Esperanto-Tendaro *(PEA, pk. 67, PL-15-001 Białystok)*

105. Julio, Ouro Preto (MG), Brazilo: Esperanto-renkontiĝo *(Inst. de E-o, R. Guajajaras 410, s. 809, 30.000 Belo Horizonte)*

106. 1-15.VII. Bydgoszcz: Internacia kurso por instruistoj de Esperanto *(adreso kiel sub 11)*

107. 1-18.VII. Szentendre, Hungario: 5-a Centra Esperanto-Laborbrigado *(HEJ, pf. 193, H-1368 Budapest)*

108. 1.VII.-30.VIII. Świnoujście, Pollando: Ĉebalta Somera Esperanto-Lernejo, kvar 2-semajnaj etapoj *(adreso kiel sub 11)*

109. 2-14.VII. Jasov, Ĉeĥoslovakio: Somera Esperanto-Lernejo *(E-klubo CS-04123 Košice)*

110. 2-22.VII. Gresillon: Somera[j] aranĝo[j], prelego[j] kaj kurso[j] *(adreso kiel sub 50)*

111. 3-8 10-15 kaj 17-22.VII. La Chaux-de-Fonds: Internacia Feria Alternejo *(adreso kiel sub 13)*

112. 3-10.VII. Pollando: Kajak-rallio laŭ la rivero Gwda *(adreso kiel sub 11)*

113. 3-15.VII. La Chaux-de-Fonds: Interlingvistika kaj Esperantologia Forumo *(adreso kiel sub 13)*

114. 3.VII.-13.VIII. Lančov, Ĉeĥoslovakio: Somera Esperanto-Tendaro en 3 dusemajnaj etapoj *(adreso kiel sub 57)*

115. 4-8.VII. Jyväskylä, Finnlando: La somero en Jyväskylä *(T. Tyynelä, Taidepolku 6 J, SF-40720 Jyväskylä)*

116. 4-13.VII. Tjentište, Jugoslavio: Somera Esperanto-Lernejo *(Esp., V. Pelagića 8/1, YU-71000 Sarajevo)*

117. 4-22.VII. San Francisco, Usono: Intensiva[j] Esperanto-Kurso[j] *(ELNA, pk. 1129, El Cerrito, CA 94530)*

118. 9-15.VII. Leutkirch, FRGermanio: 13-a Amikeca Kongreso *(P. Delaire, BP 2002, F-45010 Orleans)*

119. 9-17.VII. Vääkay, Finnlando: Internacia Studsemajno ĉe Lagobordo *(H. Trelli, SF-30940 Letku)*

120. 14-19.VII. Ilawa, Pollando: 3-a Rallo "Bonvenon somero" *(adreso kiel sub 11)*

121. 14-22.VII. Sintra, Portugalio: 17-a Konferenco de Internacia Ligo de Esperantistaj Instruistoj *(ILEI, CP 22, I-54100 Massa, Italio)*

122. 15-17.VII. Žilina, Ĉeĥoslovakio: 9-a Kongreso de Slovakaj Esperantistoj *(L. Hanzel, Trieda Obrancov mieru č. 25, CS-10101 Žilina)*

123. 15-29.VII. Funka ap. Bydgoszcz: Internacia Infana Esperanto-Vilaĝo *(adreso kiel sub 11)*

124. 19-22.VII. Bydgoszcz: Internacia Junulara Esperanto-

Konferenco *(PEJ, Jasna 6, PL-00-013 Warszawa)*

125. 20-29.VII. Abaliget, Hungario: 16-a IREN Internacia Renkontiĝo Naturamika *(Ter Kom. de HEA, Pf. 2, H-7601 Pes)*

126. 20-29.VII. Kalocsa, Hungario: Olimpiaj Ludoj de ESLI *(ESGH, Szabo u. 3, H-6300 Kalocsa)*

127. 21-25.VII. Zaragoza, Hispanio: 43-a Kongreso de Hispana Esperanto-Federacio *("Frateco", S. Vincente de Paul 1, Zaragoza 1)*

128. 22-25.VII. Grésillon: 2-a Lojra Esperanto-Rendevuo de LF *(adreso kiel sub 42)*

129. 22-27.VII. San Francisco: 31-a Usona Esperanto-Kongreso *(adreso kiel sub 117)*

130. 22-29.VII. Krakovo, Pollando: XXI-a Pola Esperanto-Kongreso *(adreso kiel sub 11)*

131. 23-29.VII. Slovaka Paradizo: Turisma Semajno *(P. Pavuk, Jilemnickeho 17/9, CS-052 01 Sp. Nova Ves)*

132. 23-30.VII. Budapeŝto: Blindula Esperanto-Kongreso *(adreso kiel sub 67)*

133. 23-30.VII. Debrecen, Hungario: 39-a Internacia Junulara Kongreso *(adreso kiel sub 67)*

134. 23-30.VII. Esztergom-Kertvaros, Hungario: Internacia Kristana Esperanto-Kongreso *(L. Hordijk van Hogendorpi 4, 3135 CD Vlaardingen, Ned.)*

135. 23-30.VII. Maria Alm: Antaŭkongresa Feriosemajno *(M. Finkenzeller, Trostr. 27/2, A-1100 Wien)*

136. 24-29.VII. Gyula, Hungario: 21-a Somera Esperanta Universitato *(SEU, 48 as. u. 11, H-5700 Gyula)*

137. 24-30.VII. Gyula: Unua Pedagogia Seminario de UEA en la kadro de SEU *(Zs. Barcsay, c/o HEA)*

138. 25.VII.-7.VIII. Grésillon: Trivivelaj kursoj kaj artlaboro *(adreso kiel sub 50)*

139. 25-29.VII. Popred, Ĉeĥoslovakio: IV-a Internacia Medicina Esperanto-Konferenco *(J. Hradil, CS-295 01 Mnichove Hradiŝte)*

140. 30.VII.-5.VIII. Budapeŝto: 68-a Universala Kongreso de Esperanto *(adreso kiel sub 67)*

141. 30.VII.-6.VIII. Budapeŝto: 20-a Infana Kongreseto *(adreso kiel sub 67)*

142. 30.VII.-5.VIII. Linz, Aŭstrio: 56-a Kongreso de Sennacieca Asocio Tutmonda *(SAT, 67 av. Gambetta, F-75020 Paris)*

143. 1-8.VIII. Budapeŝto: Internacia Infantendaro por 10-14-jaruloj *(adreso kiel sub 67)*

144. 6-7.VIII. Kamecka, Japanio: 70-a Kongreso de Japanaj Esperantistoj *(JEI, Waseda Mati 12-3, Sinzyuku-ku, Tokio 162)*

145. 8-10.VIII. Busano, Koreio: Ĉemara esperantista kunloĝado *(KEA, CPO Box 4258 Seulo)*

146. 8-13.VIII. Vieno: Postkongresa Esperantista Renkontiĝo *(adreso kiel sub 135)*

147. 8-18.VIII. Szombathely, Hungario: Someraj Esperanto-Kursoj *(HEA, Pf. 45, H-9701 Szombathely)*

148. 7-12.VIII. Sümeg, Hungario: 5-a Renkontiĝo de Esperantistaj Familioj *(E. Csiszar, Kulich Gy. u. 25 V.16, H-8100 Varpalotta)*

149. 7-14.VIII. Zagrebo-Plitvice-Zadar: Postkongresa Restado en Kroatio *(IKS, Amruševa 5, I, YU-41000 Zagreb)*

150. 7-17.VIII. Eger, Hungario: Somera Esperanto-Lernejo *(HEA, pf. 105, H-3301 Eger)*

151. 8-15.VIII. Istanbulo-Bursa: Tagoj de Kanto, Humuro, Danco *(adreso kiel sub 10)*

152. 8-20.VIII. Ahtopol, Bulgario: Familia Komputista Marborda Ripoztendaro *(adreso kiel sub 67)*

153. 8-21.VIII. Grésillon: Artmetioj kaj Esperanto *(adreso kiel sub 50)*

154. 8-31.VIII. Debnevo, Bulgario: III-a Internacia Esperantista Arkeologia Laborbrigado *(adreso kiel sub 66)*

155. 13-16.VIII. Puerto Rico, Argentino: Dua Renkontiĝo de Argentejo

156. 13-20.VIII. Thomsdorf, RDGermanio: Somera Esperantista Familia Tendaro *(W. Pfennig, Leibnizstr. 5/67, DDR-2000 Neubrandenburg)*

157. 17-30.VIII. Miedzygórze, Pollando: Dua Internacia Familia Feriado. Esperanto: hejme *(adreso kiel sub 11)*

158. 22.VIII.-3.IX. Grésillon: Renkontiĝo de blindaj esperantistoj *(adreso kiel sub 50)*

159. 22-27.VIII. Namur, Belgio: 10-a Internacia Kibernetika Konferenco *(Palais de Exp. pl. Ryckmans, B-5000 Namur)*

160. 28.VIII.-4.IX. Augsburgo, FRGermanio: Preparseminario por la kursgvidanta ekzameno *(S. Tucker, Lilienthalstr. 3, D-8900 Augsburg)*

161. 1-14.IX. Miedzygórze: 19-a Internacia Feriado. Ora Pola Aŭtuno *(adreso kiel sub 11)*

162. 4-11.IX. Zäziwil, valo Ementhal, Svislando: Internacia Feriosemajno *(E. Doring, Pf. 225, CH-4003 Basel)*

163. 9-11.IX. Dunblane: Skota Aŭtuna Studrondo *(A. Goodheir, 16 Woodlands Dr., Coatbridge ML5 1LE)*

164. 9-11.IX. Lovano, Belgio: Kongreso de Belga Esperanto-Federacio *(Esperanto 2000, Duisburgsestr. 12, B-3030 Leuven Heverlee)*

165. 10-11.IX. Opava, Ĉeĥoslovakio: Esperantista Kultura Festivalo *(adreso kiel sub 57)*

166. 12-25.IX. Krossinsee, RDGermanio: Internacia Renkontiĝo de Esperantistoj *(EA de GDR, Breite Str. 35-36, DDR-1020 Berlin)*

167. 19-29.IX. Volingrad: Internacia Esperanto-Renkonto-Ferio *(adreso kiel sub 77)*

168. 23-25.IX. Hamburgo, FRGermanio: 3-a Seminario de Germana Esperanto-Instituto *(W. Bormann, Scharrstr. 26, D-2050 Hamburg 80)*

169. 28.IX.-1.X. Vraca: Scienc-praktika konferenco *(adreso kiel sub 66)*

170. 7-9.X. Manchester: Semajnfina Renkontiĝo ĉe Universitato kun prelegoj

171. 7-9.X. Lüneburg, FRGermanio: 27-a Jarkunveno de GEFA *(J. Schrapp, Schmittingheide 17d, D-4400 Munster)*

172. 8-9.X. Gallup, Nov-Meksikio, Usono: 5-a Kongreso de Esperanto-Grupo Intermontara *(R. Stone, 2500 E. Aztec #-35, Gallup, NM 87301)*

173. 8-9.X. Tampere, Finnlando: Aŭtuna Renkontiĝo de EAF *(E-ki "Antauen", Isolammenk. 6 A 29, SF-33710 Tampere)*

174. 9-15.X. La Chaux-de-Fonds: 2-a BEMI-Kongreso kaj la 1-a Bicikla Feriо de JES *(JES, pf. 771, CH-2300 La Chaux-de-Fonds)*

175. 14-16.X. Bamberg, FRGermanio: Aŭtuna Konferenco de Bavara Esperanto-Ligo *(adreso kiel sub 55)*

176. 15-16.X. Milano, Italio: Kultura Semajnfino de LF *(adreso kiel sub 13)*

177. 21-23.X. Lodzo, Pollando: Tutpollanda trairgardo de Esperanto-Artmovado *(adreso kiel sub 11)*

178. 21-30.X. Lodzo, Bydgoszcz, Toruń, Varsovio: IX-a Internacia Foiro de Esperanto-Turismo *(adreso kiel sub 11)*

179. 23.X. Seulo, Koreio: 15-a Kongreso de Korea Esperantistoj *(adreso kiel sub 145)*

180. 28-30.X. Wavre, Belgio: FLEJA-renkontiĝo *(W. Tytgat, St. Hatlebrandstr. 8, B-2510 Mortsel)*

181. 28-30.X. Langen: Semajnfina Seminario *(adreso kiel sub 60)*

182. 28.X.-1.X. Sabadell, Hispanio: 25-a Jubilea Kataluna Esperanto-Renkontiĝo kaj la 1-a Kongreso de KEA *(KEA, pk 32.318, Barcelona 2)*

183. 29.X.-4.XII. Turkio-Irano-Pakistano-Hindio: Esperan-

to-praktiko en Oriento, aŭtobusa vojaĝo *(adreso kiel sub 10)*

184. 4-7.XI. Kecskemet, Hungario: Studenta Aŭtuna Forumo *(adreso kiel sub 67)*

185. 4-6.XI. Aŭgsburgo: Perfektiga Seminario *(adreso kiel sub 55)*

186. 25-27.XI. Langen: Semajntina Seminario *(adreso kiel sub 60)*

187. 28-30.XI. Vinkovci: Esperanta Sporta Festivalo *(adreso kiel sub 54)*

188. 10-16.XII. Zakopane, Pollando: Vintra Montara Esperanto-Renkontiĝo *(adreso kiel sub 11)*

189. 16-18.XII. Krakovo: Esperanto-tago de Krakovo *(adreso kiel sub 11)*

190. 26.XII.-2.I.84. Budapeŝto: 13-a Vintra Esperanto-Ferio *(adreso kiel sub 67)*

191. 27.XII.-3.I.84. Niendorf ĉe Balta Maro: 27-a Internacia Seminario de UEJ

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WTO *Manila Declaration on World Tourism A and B:* Adopted by the World Tourism Conference held at Manila, Philippines, 27 September to 10 October, 1980.

Note: All documents in this series carry a serial number keying them to the relevant section in the work *Esperanto en Perspektivo*. The EP nr. of this document is 12.6.

Publication list of Esperanto Documents

No. Title

1. Unesco and the UEA (out of print)
2. Universal Esperanto Association, Annual Report 1974-75 (out of print)
3. The 60th Universal Congress of Esperanto
4. The development of poetic language in Esperanto
5. The contribution of the Universal Esperanto Association to world peace (out of print)
6. An introduction to Esperanto studies (out of print)
7. Esperanto on the air
8. The Universal Esperanto Association in International Women's Year 1975
9. International travel by speakers of Esperanto
10. Universal Esperanto Association, Annual Report 1975-76
11. Language problems and the Final Act (out of print)
12. Esperanto and the Universal Esperanto Association
13. Language and the right to communicate (out of print)
14. Esperanto and older people
15. Language and international communication: The right to communicate (out of print)
16. The use of the international language Esperanto as a partial solution to language problems in international nongovernmental organizations: some recommendations
17. Understanding among Africans: linguistic isolations and linguistic communication
18. The future of modern languages in English-speaking countries
19. The cultural value of Esperanto
20. Translation in International Organizations
21. Language equality in international cooperation (out of print)
22. Esperanto: European or Asiatic language?
23. Esperanto and the Universal Esperanto Association
24. Resolutions of the 65th World Esperanto Congress
25. Constitution of the Universal Esperanto Association
26. The language problem in the Non-Aligned Movement
27. Esperanto in the service of the United Nations
28. Current work in the linguistics of Esperanto (out of print)
29. Esperanto and literary translation
30. Esperanto and the International Year of Disabled Persons 1981
31. The educational value of Esperanto study: an American view
32. Unesco and the UEA 1976-1982
33. World Communications Year. Social and linguistic aspects of modern communication
34. The language problem in tourism
35. A history of the World Esperanto Youth Organization

Several of the above documents are also available in French or Esperanto.